1:Vaillant A-5 (1928-1936)1941 NU7 Aztec NU7

tated against the social advantages of the gathering. To steal corn, the staple of life, when growing in the field, was a serious offense, demanding the death penalty or slavery, but a wayfarer might with impunity satisfy his hunger by plucking ears from rows adjacent to the road. To filch gold, silver and jade, precious substances reserved for religious ornaments, was also a mortal crime.

Murder, even of a slave, brought the death penalty. Rebels and traitors received the same fate, but kidnapers were sold into slavery. Drunkenness was a serious crime except at prescribed ceremonial occasions. Social disapproval, public disgrace, even death by stoning or beating, were penalties suffered by the intemperate. However, the old of both sexes, who had fulfilled their tribal obligations, were allowed great latitude in their potations.

The witch or practicer of black magic was sacrificed, and death was likewise the lot of him who impersonated a high official. A slanderer had his lips cut off and sometimes his ears as well. Brawling and fighting in the market place were dealt with severely, but in an ordinary case of assault the assailant paid for the cure of the assailed and for any damage done. Adultery was punished with great severity, even death, when committed outside the pale of the divorce laws. Hanging was the usual penalty for violation of the incest laws, and sodomy was punished with revolting brutality.

Thus reduced to cited instances, Aztec law was brutal. Actually, from childhood on, the individual grew up into correct social behavior; the violator of the code met with serious consequences. All people had some kind of personal property, but land belonged to the tribe and only its produce to the individual. Therefore, the elaborate legislation

X796 And the old woman And the old man, those who
887 made and refined salt, and sold and trafficked in salt,
463 and those who dwelt in the salt marshes, drank wine.
273 Wine was drunk, and one became besotted. In their midst they poured out the wine in a flower-decked jar.

X796 One of the men poured out [the wine], and pre-
273 pared it and distributed it. This one was not one who had made [his wife] pregnant, whose wife was with child. If he who poured out the wine had made [his wife] with child, [then] he would not make one drunk; men would not be drunk. They would only counterfeit drunkenness; no one would become besotted [from] the wine.

And when the feast day had ended, when it had
[578] been celebrated, at nightfall all then lay about. And some who were well-besotted insulted one another, or belabored others, or cried out at others. And at last they fell exhausted, and slept as they fell. And whoever yet had wine which he had left over, which he had left because he had been sated, which was named sleep-producing wine, afterwards, next day, he drank and finished it.

● 683 And any who had misthandled others, or brawled
X796 with them, or cried out at them, thereupon, when day broke, when they had come to their senses, supplicated [the injured ones to drink] this same wine, that they might satisfy them. And those who had not drunk, who had been cried out at or affronted, they let themselves be satisfied with [drinking] the wine; the offense was pardoned, and he held not against [the supplicants] their dispute, their injuries, etc.

Here ended and concluded the feast of Tecuilhuitontli.

iztachichiqui, yn iztaclatiqui, youn yn istanamacaqui, yn istanecujloqui, yn iztapan tlaca: tlâtlaoana tlâtlaoano, motlatlaoantia, tlanepantla xochapantica qujoalmana yn vctli:

oc tlacatl tetlaoantia, qujteteca, qujtemamaca, amo iehoui in tlavetztia, in vtztli yciouh. Auh intla tlautztia tetlaoanti, amo teiujntiz, amo yujntiuz: çan teyujcopina, niac itechquiçaz in vctli.

Auh yn ouetz cemjlhujtl, yn onjlhujtlaque yn oiooac, mec netetreco: auh in cequjntin yn oveliujntiqui, aço teixco, teicpac nemj, aço temjctia, aço tetzatzilia. Auh çatepan quaquauhtenuetzi, cocochi, cocochuetzi: auh yn aquin, yn oc qujcaoa vctli, in qujxujcaoa, itoca cochvctli, qujn imuztlaioc inquj, in qujtlamja:

auh yn aquin temicti, yn aço teaoac, yn anoço tetzatzili, qujniquac yn otlatvic, yn omuzcali: çan ie no ie in vctli ic tetlatlauhtia, ynic teiolceuja. Auh yn aioni, in tzatzililonj, in pinauhtilonj, njman moiolceuja ynica vctli, motlapopolhuja, amo qujmolnamiquilia, yn inneaoaliz, yn innemictiliz etc.

Nican tlamj, nican tzonquiça in Tecujlhujtontli.

16:Bandelier E-4 (no date) 1880 NU7 Aztec NU7

626 was disabled or until he voluntarily withdrew.[122] Slanderers,
[689] however, were punished by the kin, having their lips cut off
[682] or publicly sliced.[123] Homicide, and murder, were invariably
683 punished by death.[124]

689 Intemperance in public was free to people more than seventy years old, while if grown men below that age appeared in a drunken state (festivities excepted), their heads were shorn clean in punishment. But whenever the delinquent was a chief he was publicly degraded; and any officer was forthwith removed and relieved of his duties.[125] Women who attempted to act as

[122] *Gomara* (Vedia I, p. 440): "no traen armas sino en la guerra, y allí averiguan sus pendencias por desafios." *Bartolomé de las Casas* ("*Historia apologética de Indias*," cap. 213 and 214. Vol. VIII of Lord Kingsborough, note XLV, p. 124). Bystanders interfered, separating the parties, if they came to blows. *Motolinia* (Trat. I, cap. II, p. 23), says that such strife and quarrels only occurred when they were drunk: "Y fuera de estar beodos son tan pacíficos, que cuando rinen mucho se empujan uno á otro, y apenas nunca dan voces, si no es las mugeres que algunos veces riñendo dan gritos." (Cap. XIV, p. 76): "Sin rencillos ni enemistades pasan su vida." *Torquemada* (Lib. XII, cap. XV, pp. 308 and 309). *Herrera* (Dec. III, Lib. IV, cap. XVI, p. 136).

[123] *Zurita* ("Rapport," etc., pp. 129 and 130) speaks only of children, punished by splitting the lips for lying. This is copied by *Herrera* (Dec. III, Lib. IV, cap. XVI. p. 136) and *Torquemada* (Lib. XIII, cap. XXX, p. 478). *Vetancurt* (Part II, Trat. III, p. 68), however, declares this punishment to have been meted out to adults, adding: "to-day there would be many without lips, so much do they lie." *Gomara* ("*Conquista*," p. 438, Vedia I) speaks of this punishment as having been instituted by Quetzalcohuatl, and for adults as well as for children. This, attributing it to Quetzalcohuatl, is an evident error. Compare *Sahagun*, (Lib. III, cap. III, p. 244). *Clavigero* (Lib. VII, cap. XVII, p. 489) is positive about adults. *Ixtlilxochitl* ("*Tezcoco*," p. 195) says that slanderers were killed.

[124] *Las Casas* ("*Historia Apologética*," cap. 213, Kingsb: Vol. VIII, p. 123): Destos era el que mataba á otro, el cual moria por ello." *Gomara* (Vedia I, p. 442): "Matan al matador sin excepcion ninguna." *Mendieta* (Lib. II, cap. XXIX, p. 130): "Sentenciaban á muerte á los que cometian enormes y graves delitos, así como á los homicidos. El que mataba á otro, moria por ello." *Torquemada* (Lib. XII, cap. VIII, p. 367), almost copies the preceding. Nearly all the authors agree on this point, except, according to *Mr. Bancroft* ("*Native Races*," Vol II, p. 459, note 59), Durán, who is said to assert: "that the murderer did not suffer death, but became the slave for life of the wife or relatives of the deceased." In this Durán agrees with the "*Codice Ramirez*." *Vetancurt* ("*Teatro*," Vol. I, p. 485) says that even for murder committed in a drunken state, the culprit was killed (hung). *Clavigero* (Lib. VII, cap. XVII, p. 484) briefly states that all homicide was punished with death. As to the manner of execution, it is variously stated. It would be unsafe to attempt going into details.

[776] [125] It is well known that there was an idol for the drunkards. *Sahagun* (Lib. I, cap. XXII. p. 40) even gives the names of thirteen "dioses del vino." According to *Gregorio Garcia* ("*Origen de los Indios*," etc. Lib. III. cap. II, §VI, p. 92, who mentions as authority *Fray Estevan de Salazar*, "*Historia, ó Relacion de la Teologia de los Indios Mexicanos*" lost in a shipwreck, 1564), they had three hundred gods of the drunkards "que de solos los borrachos tienen 300 Dioses." See also *Torquemada* (Lib. VI, cap. XXIX, p. 36) and others. The punishments are given by me after *Mendieta* (Lib. II, cap. XXX, pp. 139 and 140). Copied textually by *Torquemada* (Lib. XIV, cap. X. p. 550). Besides these, *Zurita* (pp. 110–113) asserts the same, even more explicitly, and he is followed by *Herrera* (Dec. III, lib, IV, cap. XVI, p. 136). *Vetancurt* (Vol. I, p. 485). *Clavigero* (Lib-